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EDITED BY

FREDERICK C. GRANT and BURTON S. EASTON

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THE GOSPEL ACCORDING TO THE EPISTLES AND THE GOSPEL FOR THE PRESENT DAY

By A. HAIRE FORSTER

Evanston, Illinois

The difference between the kerygma, the proclamation of the Gospel, and the didache, the teaching which unfolds the response due to the Gospel, has often been made, particularly in the writings of C. H. Dodd.¹ The Epistles are mainly didache, they were addressed to those who had heard and accepted the kerygma, yet what the kerygma was can be derived from them. "Preaching the Gospel" is not, strictly speaking, preaching in church at all; those in church are presumed to know the kerygma; preaching in church would rather come under the head of didache. "Preaching the Gospel" in the New Testament sense would therefore rather refer to open air preaching and preaching to the "heathen," as in China or at a funeral. What was the herald's proclamation that won such numbers in the Roman world? Can we still proclaim it, and if not, what can we proclaim?

The first heralds had one great advantage over us. To them the Gospel was a final word from the beyond—just

come. The Living God had come on the stage of human history, God was in Christ reconciling the world to Himself, the Word had become flesh and dwelt among them, God had spoken to them in a Son—and all this in their or their fathers' generation. There could be a dramatic quality in their message, a surprise which we, nineteen hundred years later, can with difficulty recover.

The first heralds had a further advantage over us: they were the only Christians that their hearers knew. S. Paul seems egoistic when he asks his converts to imitate himself (Phil. 3:17), but he was the first Christian they had ever seen; if they must know what it meant to be a Christian, he was the only available model. Now, of course, the heathen and those outside the Church know too many Christians; the herald today has not only to proclaim the Gospel, he has to explain those who "profess and call themselves Christians."

In one respect the first heralds were in the same situation as the very latest. In both cases there was and is keen competition. J. Weiss in his *Primitive Christianity* (Vol. I, p. 234) describes this competition at length: street preach-

¹ *The Apostolic Preaching and its Developments* (Chicago: Willett, Clark and Company, 1937). *History and the Gospel* (New York: Scribner, 1938).

ers of the Cynic school, mystery religions, astrologers, wonder workers, etc.

Another handicap which we share with the first heralds might be mentioned: the new Faith was intolerant. Serapis, the Egyptian God, could be honored by non-Christians without disloyalty to Zeus; a man could bring an offering to Asclepius, the saviour from sickness, and the next day or the same day make an offering to Isis. The new Faith was exclusive, the old gods were dumb idols used as marionettes by demons. At this point the Christian and the Jew were at one: the monotheistic Jew carried on a vigorous propaganda against idolatry, and the Old Testament could provide the Christian preacher with some telling arguments in the same debate (cf. Isaiah 44:9ff). When S. Paul in I Thessalonians 1:9 recounts his first preaching and its effect, it is that the Thessalonians turned from idols to serve the Living and True God. One God, not a gang of gods, and this one God was not Zeus or Serapis or Brahma under another name, but the God revealed in the Old Testament prophets who was righteous will, who was active in history, who not only made the heavens and the earth but had called Abraham, who by mighty acts had brought his people out of slavery, had made a covenant with them and had led them through the wilderness: the God who had sent them prophets to speak for Him, recalling them from a religion which was sadly out of proportion, exposing the comic folly of idolatry and scourging the rich for their callous exploitation of the poor. All this was part of the Christian Gospel, its necessary headings.

Ethical Monotheism, as part one of the Gospel, might be illustrated by

many quotations from reports of World Missionary Conferences such as the Edinburgh Conference of 1910 and the Jerusalem Conference of 1928. For example (Edin., Vol. IV, p. 58), "The first thing in missionary preaching which strikes and attracts a Chinese is the doctrine of the Unity of God." Again from a Japanese (p. 105), "One God and not many was indeed glad tidings to my little soul." Again from a teacher in an Indian College (p. 207), "As I worked among the students and read Hindu books, I became more and more imbued with the conviction that, in relation to Hinduism, there were two things which were for Christianity dominant and fundamental. The one was that God was the active will, self expressed in history in reaction upon the wills of men with a culminating expression in Jesus Christ. The second was a clearer perception than before that it was the very essence of Christianity to break root and branch with the conception of human merit as either a directing or restraining influence upon God's treatment of men."

That, then, was the starting point for the Gospel, the One God who was active righteous will, who had revealed Himself in acts of redemption and of judgment in the past and was doing so in the present. In Volume I of the reports of the Jerusalem Conference (p. 371), William Temple, then Bishop of Manchester, quoted the first verse of the Benedictus, "Blessed be the Lord the God of Israel; for He hath visited and wrought redemption for his people," and then continued, "It would not be fantastic to say that the first verse of Zacharias' hymn contains the whole distinctive element of the Gospel. At any rate it fastens attention upon the belief in a

God who is active in the world, and has taken action for the salvation of man."

The subject matter of the Epistles is very varied; Hebrews, for instance, is a rhetorical homily on the New Covenant, Galatians is a call to maintain Christian liberty, I Corinthians is a warning against the abuse of Christian liberty, but back of all of them is the conviction that a Revelation has come by the action of God and, what is more, the crown and criterion of that Revelation has now come—in Christ. That means that it can now fit any place and any time, for its centre is not a code or a caste, but a person and a spirit. The form of the Gospel may vary, must vary, but not its essence. As a speaker at the Edinburgh Conference expressed it, "When the apostle Paul received his call to preach the Gospel to the Greek and Roman world, at first he convinced himself that his Gospel was the same as that of the other apostles, but then he created his own form of Gospel, his Gospel for the Gentiles" (Vol. IV, p. 309).

In I Corinthians 15:1-8 S. Paul states a part of the Gospel which he had received, that part which concerned his immediate topic, the resurrection; again in I Thessalonians 1:9 he adds that element which would have been so essential in the Gospel for the Gentiles, the Unity of God, and also a feature which is not prominent in the speeches in Acts, but had evidently become so in the thinking of S. Paul, namely the Parousia or return of Christ. Is it not possible that as time went on the doctrine of the Parousia became colored, highly colored with Old Testament visions of theophanies of Jehovah? Compare for example Isaiah 66:15 with II Thess. 1:7-8.

The Son of Man coming on the clouds was and is in some hymns a popular picture of the Parousia; it is taken from Daniel 7:13-14, but unfortunately for the picture the Son of Man in Daniel does not come with clouds *to the earth*, he goes to the Ancient of Days to be given dominion; it is not a picture of the coming of the Son of Man *to earth*, it is a picture of his coronation *in heaven*. The Second Advent became, in the words of C. H. Dodd, "a repository for unfulfilled expectations" and not always very happily.² The Return of Christ could be interpreted as His return in His Body the Church. Just as the "Servant" in Isaiah is first a community, the Israel within Israel, and is then applied to Christ, so in reverse, the Son of Man is first an individual and then a community (cf. Daniel 7:27). The author of the Fourth Gospel seems to imply that to him the return was accomplished in the resurrection appearances and in the presence of the Spirit. Parousia means presence as well as coming. In any case the Parousia is a feature of the Gospel according to the Epistles which can hardly be proclaimed today in the same form in which it was proclaimed in the first century. Those who proclaimed it then believed the earth was flat; we know it is round. It is a pity that in an epistle of the Burial Office, the doctrine appears in its crudest form.

The noun *Gospel*, Greek *euaggelion*, is a Pauline word; it occurs about sixty times in his epistles, but nowhere in the other epistles except once in I Peter. It is only found six times in the Greek Old Testament, where the noun is feminine; five of these are in one book, Second Samuel, where the meaning is

² *History and the Gospel*, p. 62.

"good news" or "reward for good news"; this last is the oldest meaning, being found in the *Odyssey*.

The Gospel according to S. Paul might be summarized somewhat as follows: There is one God, the God of the Old Testament prophets, and especially for him the God of Second Isaiah. (This is the necessary prelude to his Gospel for the Gentiles.) This God has sent His Son, of the seed of David, who was crucified for our sins, but God raised him from the dead. (These two facts, let the Jews note, were the fulfilment of ancient prophecies; and let the Gentiles note, there are many witnesses of the resurrection still alive.) Christ is exalted as Lord at the right hand of God; He will return again as Judge and Saviour. Meanwhile the New Age is here. The ends of the ages, the old and the new, have met (I Cor. 10:11). Christians are a kind of "borderline" people; they are on earth and "in the flesh," but they are also in the New Age and have available its powers. If ever there was a "forward looking" Christian, it was S. Paul: if he had been told that Christians were a queer people, he would have replied, "Of course they are, they are people of the future, not old fashioned like 'worldly people,' they are new fashioned; so far from being 'behind the times,' they are far ahead of the times."

In those places where S. Paul most clearly indicates what his herald's proclamation, his Gospel, was, there is no mention of the Spirit. The Spirit was the result and the chief result of accepting the Gospel (cf. Gal. 3:2). Another closely allied result which he stresses is that acceptance of the Gospel creates fellowship, removes barriers. This is perhaps the most startling achievement of the primitive Gospel, all

the more so when we remember that S. Paul had been a Pharisee, a sect almost as exclusive and self righteous as some sects, both religious and political, in the United States today; and yet after his conversion he could write, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus" (Gal. 3:28; cf. also Col. 3:11). That all humanity is one man is news even today and not always good news either.

In the other Epistles, Hebrews and the so-called Catholic Epistles, there is no reference to the kerygma so definite as those in I Thessalonians 1:9 and I Corinthians 15:1-8, but the main features may be discerned and they do not differ fundamentally from those which we find in S. Paul's writings. This is also true of the Pastoral Epistles which are not by S. Paul, although they probably contain fragments from letters of his. The first three verses of Hebrews contain three articles of the kerygma, the fulfilment of prophecy, Christ's death for our sins (this more definitely in 9:26), and his session at the right hand of God. This last article is a recurrent phrase in Hebrews and reappears in I Peter 3:22 as does the fulfilment of prophecy (cf. 1:10-12). For the author of Hebrews as for S. Paul, the advent of Christ is the end of an age (cf. 9:26); so also in I Peter 1:20 and I John 2:18.

An article of the kerygma which does not appear in S. Paul, but is plain in Acts 10:38 in a speech attributed to S. Peter: the ministry and character of Christ does seem to be alluded to in Hebrews 4:7 and I Peter 2:22-23. This element of the kerygma which is expanded for us in S. Mark's Gospel is

omitted by S. Paul because in his letters he had no special reason for referring to it, yet it must have been there. "It is now one of the strangest of theological false trails," wrote Johannes Weiss, "when it is assumed that Paul alone of all early Christian missionaries renounced this method of illustration by stories from the life of Jesus since he neither knew nor wished to know anything of them."³

The Epistle of James, which has been called "an ethical scrap book," would come almost entirely under the head of *didache*, but it emphasizes the first article of the *kerygma*, viz. that God is the God of the Old Testament prophets who is no respecter of persons and who will have no exploitation of man by man. For the author, Christianity is something to be done, and is therefore an echo of the Gospel which is a proclamation of the redeeming acts of God. Ethical Monotheism is also the background of the Epistle of Jude; in fact, the context suggests that that is the essence of the "faith once delivered to the saints" (verse 3). Other articles of the *kerygma* are assumed in the non-Pauline epistles although not all of them in every epistle, only those required by the author's purpose in writing. The *kerygma* or Gospel according to the epistles is then on the whole a proclamation of events; those who wrote them believed that there had been a unique self-revelation of the Living God on the stage of human history.

The Epistles are addressed to churches predominantly Gentile. The speech attributed to S. Paul at Antioch in Pisidia (Acts 13:17-41) perhaps represents fairly well the Gospel for Jews; it re-

counts God's redeeming acts from the Red Sea to the Resurrection. The speech attributed to S. Peter in the house of the centurion Cornelius may be taken as an outline of the Gospel for Gentiles; it summarizes what God has done and will do from the sending of John the Baptist to the coming Judgment. There is not here the usual emphasis on the Unity of God because Cornelius had already accepted that belief.

In two ways the Episcopal Church preserves the primitive *kerygma*: in the recitation of the Apostles' Creed and in the Church's Year.⁴ It cannot be said that either create a thrill at the present time, yet in the first century it was the proclamation of the chief events included in the creed which made it possible to say of that century, "Une espérance immense a traversé la terre" (an immense hope has moved over the earth). No immense hope is moving over the earth today, and it is also plain that the Gospel cannot be proclaimed in the twentieth century in the same terms as is in the first. The earth for instance has shrunk to a very insignificant quantity since the discovery made by Copernicus in the sixteenth century; it is no longer the centre of the universe with the sun and stars revolving round it, it is now merely one of the smallest planets of one of the smallest stars; our position in space is minute indeed. Our position in time has also altered considerably; the first century Jew believed that man had existed on the

³ *Primitive Christianity*, Vol. I, p. 227.

⁴ The Apostles' Creed can only be fully understood today when it is recognised as a weapon in the Church's conflict with Gnosticism. Some Gnostics denied that God the Father made the world and that Christ was either born or crucified.

earth for about three thousand years; we now know that three hundred thousand would be nearer the truth. Man has now to admit that apes are in some way remote cousins of his; this however does not imply that apes are to be blamed for man's discreditable history.

The first Christians believed that the end would supervene by Christ's coming back *in their generation*; now we know that it could be accomplished by man coming with a load of atomic bombs. When the Gospel was first preached it was in a demon-haunted world; belief in demons was not merely a superstition of the uneducated, it was held by S. Paul. In the third century the famous scholar Origen wrote a book in answer to Celsus, an educated Roman; both Origen and Celsus take for granted the activity of demons. In the first volume of Harnack's *Expansion of Christianity*, an entire chapter is given to the prevalence of this fear. Here is one of the many cases in which missionaries can understand the New Testament better than "scholars," for they often live among people who think themselves beset by demons. In the *Edinburgh Report* previously quoted a missionary in Africa writes, "Deliverance from demons appeals soonest perhaps of all things in the Christian life" (Vol. iv, p. 31).

These and other differences between the first century and the twentieth might make us think that the Gospel in any form has a poor prospect of success in the present age; but a little reflection should alter this gloomy view, for the problem to which the Christian Faith is the proposed solution is not affected by new perspectives of time and space nor by new scientific discoveries—these last, indeed, only make the solution of

the problem more urgent. The problem is man's salvation, his rescue from fear, frustration, futility, false values, foolishness, his restoration to sanity and to harmony in his relationship with God, with other people, and with himself.

When Christ spoke His parables there were no railroads, moving pictures, airplanes, radios: in fact, no "American Way of Life." What difference does that make? Have we not still got prodigal sons and self-righteous pharisees and unjust judges and selfish rich and grumbling workmen and inhuman priests? The parables relate how men tend to salvation or disaster in 30 A.D. or in 1948 A.D. The Gospel, S. Paul wrote, is 'the Power of God unto salvation,' and even if the world-view of the first Christians is out of date today the need of salvation certainly is not. What form then must the Gospel take today in order to be a power of God unto salvation?

At a Graduate Summer School in the Divinity School of the University of the South in 1947, eight men after studying the Gospel according to the Epistles wrote papers on the Gospel for today. All but one were in the active ministry and of course their situations varied. Two had University congregations; one had a wealthy congregation, some of whom had become rich by accident and were trying to become important, having been of little importance before they acquired riches; to them the Episcopal Church was a social club to which new members were not welcomed with any enthusiasm; another was in a city of which more than half the population was Negro, and where the congregation had been accustomed previously to a type of churchmanship described as "cast-off Italian"; another was in charge

of rural missions; one or two had been chaplains overseas. This variety of situation was reflected in the papers. Each man had his own way of presenting the Gospel. To some preaching was not the most effective method: a group who practised the Gospel might produce better results, for the Gospel should be "not in word only" (I Thess. 1:5). Two stressed the need of clarifying the doctrine of God in view of the hazy and sentimental ideas that are so common: the Incarnation has little meaning because there is no doctrine of God to which to attach it. Here it may be noted that six times S. Paul calls his kerygma the Gospel of God and in the only place where the word occurs in I Peter it is the Gospel of God. Two made the fact of sin the starting point, just as the preaching of John the Baptist was the preparation for the Gospel of the Kingdom. The Gospel is a remedy, but if there is no realisation of disease, why be concerned with remedies? Several pointed out the value of the Church's Seasons as guide posts in interpreting the primitive Gospel to the present age. Two, one in rural work, the other in college work, recommended a more intellectual, less emotional method of presentation than that sometimes used. Religious gatherings were an emotional outlet for the pioneers; now we have the movies for that, and brains could be given exercise in church. To one the biblical doctrine of man, God's view of man according to the Bible, is now a necessary part of the Gospel: man today is not afraid of demons but he feels frustrated, anxious, insecure, and needs to enter the detached environment of the Kingdom of God. The removal of barriers is the

main function of the Gospel in another's opinion, and for this a Catholic Church is required. Catholic in the meaning of the word as given by S. Cyril of Jerusalem: a Church for all the world, teaching the whole truth, *including all classes*, promoting every virtue, opposing every vice. Nearly all mentioned the difficulty of the task of finding the effective form of the Gospel for today, the toil of thinking and of study. It is some consolation that even the apostle Paul did not fully formulate his Gospel until many years after his conversion.

The fulfilment of prophecy was one of the notes of the primitive Gospel which was singled out as being in need of re-interpretation; it cannot now be maintained with the same literalness as in the first century or even as in the last century. It was evident to some that neither S. Paul in I Thessalonians nor the Advent hymns are the last word on the doctrine of the Parousia or "Second Advent." The Fourth Gospel goes beyond both. These are two articles of the Gospel according to the Epistles which require rethinking, a fresh presentation in the twentieth century. Neither of these articles however affects greatly the chief feature of the New Testament Gospel: the conviction that the Living God has been and is active *in history* and that the centre of this activity was the resurrection of Christ. According to that Gospel, the decisive battle had been fought, though Victory Day had not yet come. The Church was still in the wilderness but had crossed the Red Sea. The thought of primitive Christianity moves in time rather than in space; the New Testament is full of time words; the action of God in time becomes a history of

salvation.⁵ To the writers of the Epistles the centre of the line of time was not the future coming of the Messiah separating the two ages; to them the separation was already made in the life, death, and resurrection of the Lord Christ.

Additional note on "the Bible as Salvation History."—The conception that lies at the root of the Gospel or kerygma in the New Testament is that of the redeeming acts of God in history, particularly Bible history. The Bible in other words has a unity as salvation-history (*Heilsgeschichte*). This conception has been vehemently denied in some quarters. "The whole basic conception of this holy history . . . is meaningless," wrote Morton E. Enslin in the *Christian Century* of April 10, 1946; the title of his article is "Dr. Piper's Bible." A defense written in moderate terms under the title, "The Bible as Heilsgeschichte," was made

⁵ Cf. *Christ et le temps*, by Charles Masson. *Revue de Théologie et de Philosophie*, no. 139, pp. 75-88, a review of *Christus und die Zeit* by Oscar Cullmann, Zürich, 1946.

by Amos N. Wilder in *Christendom* (Winter, 1948). "The Bible," he writes, "with its simple plot of 'lost and found,' has the intrinsic unity of a well planned drama or novel." In this drama, God works through a social group who have a special vocation (sometimes called election), yet the Old Testament also represents God as working through other nations as well as Israel (cf. Isaiah 19:24). The Gentiles are to share in the salvation (cf. Isaiah 49:6 and 60:30). In the first part of Genesis all known peoples are included, and the New Testament books proclaim a Gospel for all peoples. The emphasis of the Bible is on the historical process, on personal actions and reactions, and not like early Greek philosophy on nature. The article concludes, "That story is a true story, but like all true stories, it can be falsified by insensitive repetition and by incurious acquiescence."

The Bible History, it is true, has strange interludes, like the *Song of Songs*, and uses ancient myths; so have the histories of Herodotus and the historical plays of Shakespeare; yet it has a continuity: One God—for Israel; His character under human conditions—in Christ; His Gospel, for all the world—through the Church.

THOUGHTS ON CHRISTIAN BAPTISM

By LANE W. BARTON

Bishop of Eastern Oregon

A young matron was out one fair afternoon airing her baby. As she wheeled the child along the street, her mind was busy with such items as engage the mind of woman. For no accountable reason, having passed this way many times before, she saw a church. It took her back to her marriage. She blushed at the thought, but she had not been in church since. And she had been quite interested in church as a young girl. Before her in the carriage was her baby. He had not been baptised. Somehow the matter of baptism had been completely overlooked. He ought to be baptised! Having been reared a good Protestant, she was not given to vain superstitions, but she did recall having heard something about infant damnation. Surely there was nothing to it. God was kind and loving and would never resort to such barbarity. All the same, it might be best to have the baby baptised and play safe. And here was a church. So, into the church she went to see about it. The parson was not in, but the parish secretary was gracious and told her it could be arranged without any trouble. The minister would be glad to call and go over the matter with her. With this off her mind, she resumed the airing of her baby.

Within a few days the parson called, eager to make contact with a new family, and expecting the new prospects to be eager to talk baptism. He met with an unexpected response. The young woman showed no disposition even to let him into her apartment. The reason

seems to have been that he wore his clerical collar! She had not realized up to that time that she had never asked what brand of church she had gotten into. Had it been a Roman church? At any rate, it had not been the church in which she had been brought up. She did recover sufficiently from her shock (after the parson confessed to be nothing worse than an Episcopalian) to discuss the baptism. She even went so far as to remark, "Well, I guess it really makes little difference as long as the baby is baptised."

To make a long story short, the baptism never took place. The parson will never know why, because the family left the community shortly after this visit. It may have been their removal, or it may have been uneasiness with Episcopalian baptism. The matron therefore disappeared from the scene leaving behind only her remark to the parson, "Well, I guess it makes little difference as long as the baby is baptised." For some reason or other, that remark and the casual way in which the young mother approached the baptism of her child caused the parson to do some thinking on the subject.

Well, what difference does it make anyway? Was the young mother voicing her impatience with sectarian baptism and affirming her conviction that baptism is valid whether it is administered according to Methodist, Congregational, Lutheran, or Episcopalian rite? If this was what was in her mind, we could go along with her and rejoice at this evidence of the passing of nar-

row sectarianism. There is, however, the possibility that her attitude, like that of many parents who present their children to us for baptism, was based upon the lurking fear that baptism would be good insurance against the unpleasant possibility of infant damnation. Is the writer unduly pessimistic and is he unfair to many modern parents in ascribing to them this negative concept of baptism?

We dare not press the simile of insurance too far. Insurance, to be sure, is a negative thing in that it is protection against a misfortune or evil we hope will never happen, but it is positive in that we receive benefits by paying premiums in cold cash, i.e. in doing something definite to make the insurance good. Furthermore, the paying of those premiums means that the money we spend on insurance cannot be spent on other things. To this extent it involves a change in our manner of living. This cannot be said of baptism as many modern Christians regard it. It does not always involve the baptised person in a reorientation of his living and thinking. It does not always mean a dedication to God and the Christian life.

Professor Ligon, in a stimulating book, *The Psychology of Christian Personality*, is one of many who remind us how difficult it is "to distinguish between church members and non-church members on the basis of their outstanding qualities of character, personality, and leadership." He cites the fact that Christians are subject to fears, angers, hatreds, suspicions, littleness, and failure, whereas the Christian should be known for his mental health and for a personality which radiates his faith in God. Baptism ought to effect such mental health and radiant personality,

but it doesn't. Is it because we have left something out? In our efforts to make baptism effective, we have worked up a program. We put the infants on the cradle roll, we send the parents bulletins relating to growth in the Christian life, and when the child is old enough we encourage the parents to enter him in the church school to receive a more or less adequate course in Christian education. Even so, the results are hardly encouraging, and suggest the aptness of Jesus' words, "When ye shall have done all those things which are commanded you, say, We are unprofitable servants." One is tempted to embrace the comforting theology set forth in the Barthian version of the familiar hymn,

Sit down, O men of God,
Have done with greater things,
Cease heart and soul and mind
and strength
To serve the King of Kings.

Sit down, O men of God,
His Kingdom He will bring
Whenever it may please His will:
You cannot do a thing.

Avoid the Cross of Christ,
Don't tread where he has trod:
Sit, brother of the Son of Man,
And leave it all to God.

If we continue in a mood of despair over our fruitless efforts, we may even be driven to the point where we begin to believe that there may be something to the doctrine of Baptismal Regeneration and the activity of the Holy Spirit!

Before we abdicate to orthodox doctrine and the Holy Spirit, contenting ourselves merely to read the book and administer the proper amount of water, it might be of interest to note what a certain parson found helpful once upon a time. He had served as a presbyter of the church for a few years when his

five year old son came down with tuberculosis. Fortunately, the disease was diagnosed early and after six months in a hospital, he was returned to his home. The physician assured the parents that with proper rest and care the child would have no further trouble. At this point the father realized that though he had been teaching other parents how to rear children in the Christian life, he had neglected his own children. He realized also that much of his teaching and exhorting had been superficial and theoretical. Surely, there was something in the Christian religion which could help his child to be healthier and happier and not simply religious. A sound and wholesome faith was as essential to health as the prescriptions of the physician. So he set about discovering ways and means of making his little boy's faith practical and vital in terms of everyday living. He put the lad to bed each evening. How could religious faith make the night's rest deeper and more serene? How could religious faith drive from the child's mind the fears and anxieties which so often disturb rest and slumber? The darkness was God's gift. The quiet of the night was also God's gift to make sleep easier. His friends the policemen and firemen were watching through the night to keep people safe. He used suggestion. Your little hands have played so hard all day; rest them on your soft white bed. Your little feet have run around all day and they are tired; rest them on this soft white bed. The child relaxed and settled into undisturbed repose. As time went on, going to bed became for the child a glorious religious experience in which he gave himself into the care of his loving heavenly Father. The proof of the pudding is in the eat-

ing. That child at eighteen was a magnificent personality. He was physically strong and healthy. Mentally he was keen and alert. But best of all, the peace of God radiated from his face.

Margaret Eggleston in a little book, *Faith or Fear in Child Training*, has a chapter devoted to "The Bed-Time Hour." She calls attention to its infinite possibilities for parent as well as child. A parent cannot teach his child to trust himself to the care of God without affecting the parent's attitudes. Children who learn in their early years the habit of "lying down in peace to take their rest," discover in later years that their faith in God not only makes them rest easier at night but stands them in good stead during the day when they face up to life's problems.

There is far more to the Christian life than learning how to rest at night, but it is a beginning. Furthermore, the bed-time hour suggests the possibilities in the home for teaching religious faith and practice. Samuel Hamilton has done much to emphasize the importance of the home in developing Christian personality. He berates with some asperity those who disparage and belittle the church school and also those who would shift to the church school all responsibility for Christian training. The home, he insists, is really the workshop where we put into practice what we learn in the church school. The real Christian, he reminds us, is the person who washes the ring from the tub after taking a bath; the radio and latch-key and dozens of other situations in the life of the home give parents the opportunity to teach practical Christianity.

If the young matron meant that it makes no difference in what Christian

body the child is baptised so long as the child becomes a Christian personality, she was right. But if she meant that baptism was important only because it kept the child from dying in an unbaptised state, or if she meant that there was something automatic about it and that she could shift her responsibility to God or the church, she was indulging in good old Protestant superstition. And if, for us, baptism is just a formality to go through, by which we shift responsibility to the parent or to God the Holy Spirit, we are just as superstitious.

The late Dean Ladd of Berkeley Divinity School once made an observation which explains much of our shoddy thinking on this score. "Looked at from a purely architectural point of view the course of baptism during the Christian centuries has been from high to low estate. The first altars seem to have been simple wooden tables, brought in for the Lord's Supper, . . . and carried out after the service. . . . Baptisteries, on the other hand, which were such an important feature in the architecture of the primitive churches, gradually ceased to be built. They were replaced by fonts, which for long were considered as sacred as altars. But they grew less and less important until in post-reformation England babies were baptised at home from a punch bowl or tea cup."

This observation of Dean Ladd is interesting but it does not go far enough. The real trouble seems to have been not that baptism was regarded as unimportant but that the job of baptising people seemed to have been accomplished. When the primitive church entered the pagan world its members faced the gigantic task of baptising the whole outside world! Not only did they erect

buildings where great numbers could be baptised, but they spent much time and energy preparing these candidates. Often a two or three year period was given over to preparation. By the time a neophyte was accepted for baptism by the congregation, he knew what Christianity was about, and he had radically reoriented his living. He left paganism behind and he became a new creature in Christ. As more and more converts came into the church from outside and reared their children in the faith, the proportion of infant baptisms rose. Since it was assumed that Christian parents were bringing up their children in the faith, there was a gradual relaxation in the rigorous preparation for admission to the fellowship. This explains why we give so much more attention to preparation for Confirmation than for Baptism. And so, gradually but surely, baptism became more and more a formality and less and less a religious experience.

This habit of taking things for granted never fails to get mankind into trouble. In the church we adjust our program and methods to a certain set of needs and circumstances. We assume that those needs and circumstances carry over from one generation to another. But society does not stay put and, before we know it, we are pressing a program which may have been pertinent to one period, but which bears little relevance to another. Well informed, convinced, and enthusiastic parents fresh from conversion to the glorious gospel can be expected to pass on to their children the vital elements of their faith. Yet not all those children will catch the vision and hold the faith with the same conviction and enthusiasm. The Christian fellowship deteriorated. It is de-

teriorating now, and one reason is that we permit baptism to be a petty formality.

The Reformation corrected much and brought new life and fresh conviction to the church. But Protestantism, as much as we love it, is made up of human beings, and even Protestant human beings find it difficult to escape the toils of paralyzing formality. Even within our own time, there has been a serious relaxation. The writer can remember the rich religious devotion of his own home which was typical of most of the Protestant homes in the little town in which he grew up in the early years of this century. He remembers the family prayers with the reading of the Bible. He remembers how his father pored over his Bible, and he cherishes that Bible to this day, so full of markings and comments. He recalls his preparation for baptism and joining the church (he was reared a Presbyterian) at the hands of a venerable and highly respected elder in the church. Perhaps the religious life in that little community was not typical of the whole country. In any case, would it not be difficult to match it today?

Sometimes we blame the giddy young people for their lack of religious interest. Many are careless and indifferent, but they are hardly to be condemned. In fact, many of them are to be commended, for many there are who are honest and who lack enthusiasm for religion and the church because they are seeking reality and because so much in the church seems artificial and formal and irrelevant. Actually baptism, as it is administered in too many Christian groups, is irrelevant. It makes so little difference!

Much can be done to make baptism (and the other rites and ceremonies of

the church) a vital experience in the lives of people. If we were to dignify it by setting aside special days in the church calendar—Easter Eve, the feast of the Circumcision, Whitsunday—for a great service at which, in the presence of the congregation, baptism is central, and if in preparation for such a service classes were arranged so that young parents could be instructed in making the Christian faith a tremendous force in developing the fullness of Christian personality; if all this were done, we should discover that we were making headway in changing the lives not only of children but of their parents as well. We should go a long way towards revitalizing our homes and our churches.

The difficulties in the way are impressive. People who are accustomed to have baptism arranged at their convenience—generally to fit in with a cocktail hour—will resist the effort to channel baptisms into a public service in the presence of the congregation. Young parents whose lives are already full of many things will not take kindly to parents' classes; and even if they could be convinced, much work needs to be done to prepare a suitable course of instruction. Some of the difficulty proceeds from the fact that any modifications in the manner of administering Baptism are regarded as innovations of the minister. It is a rather shocking thing to realize that responsibility for admission to the Christian fellowship, either through Baptism or Confirmation, rests largely upon the rector of the parish. Certain standards are set forth in the Prayer Book, but these are subject to a variety of interpretations.

It occurs to the writer that responsibility for admission to the fellowship should be carried by the fellowship

itself. This sounds like a radical intrusion upon the preserves and prerogatives of the parson, and it needs to be presented and handled with care, but once a parish comes to realize that the character of the fellowship depends largely upon requirements for membership, and that it is really the responsibility of the fellowship through a duly constituted committee to decide upon what terms people are to be admitted, many of these difficulties can be surmounted.

Baptism as admission to the fellowship will take on new meaning, also, if the family pew can be brought back. We have done a lot of talking about the importance of family life and then have planned a program which has actually separated the family. Stressing church school for the children and church worship for parents not only breaks up the family but creates in the mind of the child the idea that church school is a substitute for church worship. Thanks to the gas shortage following Pearl Harbor, and the resulting very alarming decreases in both church school and church attendance, the writer's parish adopted the simultaneous church school and church session at eleven o'clock. Children came with their parents, and those above the kindergarten remained in church with their parents through Morning Prayer, retiring to the parish house for class periods during the sermon. Attendance at church school and church took a most gratifying jump and has more than made up for the previous losses. Parents who seldom or never came to church, particularly the young married couples, have become regular attendants and enjoy the experience of worshipping with their children as a family group. What is most significant

of all, the atmosphere in the church, once formal to the point of being cold and unreal, has been transformed. There is a sense of community which before was lacking.

In conclusion, it should be pointed out that the real difficulty in which we find ourselves is due to the fact that consciously or unconsciously an ecclesiastical tradition has obscured and, in some cases, taken the place of saving faith in Jesus Christ. What we are really trying to do is to breathe life into the tradition of the elders. One would not disparage the development of a program which is aimed at making the Christian religion vital in the lives of our people. Anything that can be done to enable parents of young children to try out the implications of baptism is all to the good. At best it is apt to be nothing more than conforming to a code and relying upon works of the law for our salvation. We cannot vitalize *the Faith* without first having faith in Jesus Christ. The writer is indebted to the late Bishop Gore and his commentary on the Epistle to the Romans for light on this aspect of our perplexity and confusion. Let me quote some illuminating passages from that book. "A well-to-do Englishman, of whatever class, has a strong sense of respectability. He has a code of duty and honor which he is at pains to observe. A soldier, a gentleman, a woman of fashion, a peasant's wife, a school boy, and an undergraduate, representing not more than the average moral levels of their different classes, will all of them make really great sacrifices to fulfil the requirements of their respective codes. Their conscience requires this of them, and they would be miserable in falling short of it. . . . This frame of mind—

conscientiousness within a limited and well-established area accepted by public opinion, coupled with resentment at whatever completer and diviner claim may interfere to disconcert one's self-satisfaction, and bid one begin afresh on a truer basis—is that very attempt to be justified by works which appeared in the case of the Pharisees, only dressed in very different guise to that in which the conditions of modern England clothe it. . . . Now we understand what it is to seek to be justified by works. It is to have a social or ecclesiastical code, and to claim acceptance in God's sight because we perform it, meanwhile making 'the law' under which we act, believed to be divine, a substitute for the living and personal God, and resenting any fresh and immediate claim of God on the human soul. . . . God must be-

come more intimate to man than any external law can make him."

Baptism, therefore, as dedication to God and the Christian life and as incorporation into the Body of Christ, is no more than the seal and expression of our faith in God. If that faith is weak and formal, baptism is likely to be an ineffectual formality. Our task, therefore, would seem to consist in deepening and revitalizing the faith of our people in the God and Father of our Lord Jesus Christ. Everything in Baptism, as everything in every area of life, depends upon God. When we can bring our people to depend completely upon God, He will use us according to His Will and Purpose—in Baptism, and in every other sacrament and ordinance, to His glory and the salvation of the men Christ came to save.

A MEDITATION ON I COR. XIII

By RICHARD KRONER

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This song of songs praising the supreme and unique excellence of charity or spiritual love is so persuading and enchanting that we may easily overlook the serious problems implied in it. Who would not accept the wonderful message that love surpasses all other attitudes or activities of the human soul? That where love reigns everything else fades into nothingness? That love is more sublime than knowledge, more powerful than prophecy, more significant than even faith and hope when these are not animated and inspired by love? That nothing could ever be a substitute for love, not the highest virtue, not the deepest wisdom, not all the riches of philosophical or theological profundity? That no sagacity, no acuteness of the thinking mind can ever reach ultimate truth, if love is absent, if love does not direct and govern our hearts?

And yet this message, persuasive and ingratiating though it certainly is, is by no means simple and self-evident. For Paul does not only exalt charity above everything else in an almost ecstatic and rapturous fashion, he goes even so far as to disparage everything else. It is especially striking that he decries so emphatically the value of gnosis as contrasted with agape. "Charity never fails . . . whether there be knowledge, it shall vanish away, for we know in part . . . but when that which is perfect is come, then that which is in part shall be done away." Here Paul bluntly states that knowledge by its very nature is imperfect, fragmentary and therefore unfit to arrive at its

goal: ultimate truth. Not gnosis, but the *unio mystica* achieved by spiritual love fulfills the highest desire of knowledge itself.

Paul uses a simile to illustrate this relation between the imperfect and the perfect. Knowledge belongs to the childish things which the mature man puts away. It is only the immature mind which may be convinced that ultimate truth can be reached by knowledge. The adult no longer indulges in that error, he is convinced that love alone can penetrate into the heart of God. When love performs this mystery, the childish pride of the thinking mind is overcome.

The history of Christian thought demonstrates the tremendous influence of this mystical doctrine of Paul. But it also demonstrates that this influence was not always strong enough to prevent theologians and philosophers from disregarding the warning immanent in the ecstatic praise of charity. As if Paul had foreseen that Greek speculation would turn out a most dangerous rival of the Christian message, he invalidates it in advance. Of course, it is no small task for the thinking mind to practice what Paul prescribes and to renounce its own capacity. Only in a mature state of development, philosophy disclaimed its ability to produce a knowledge of ultimate truth—a knowledge of the nature of God.

Ever anew we have to learn to comprehend the wisdom of Paul in this respect. Ever again the thinking mind has to bow down before the man in

whose heart divine charity lives and operates, before the childlike believer in the love of God who is more mature than the childish believer in scientific or speculative truth.

There is another aspect of Paul's mystical exaltation of spiritual love, an aspect perhaps even more striking than the first one. Paul does not only disparage knowledge alongside of prophecy as a lower and imperfect stage of man's spiritual development, he calls even faith and hope less great than charity. "Though I have all faith, so that I could remove mountains, and have not charity, I am nothing." Agape not only consummates and fulfills prophecy and gnosis, it also makes faith and hope perfect, nay it replaces them because it contains them in itself. Charity "beareth all things, *believeth* all things, *hopeth* all things." Faith and hope are intrinsic constituents of that love which Paul praises, and without that love faith and hope are empty and vain. Why does love in the sense of the Pauline mystical hymn excel faith and hope? Or to put it differently: in what respect are faith and hope deficient and insignificant, or at least incomplete, without love? This question is the more serious, when we reflect upon the dogmatic centrality of the term faith.

Is not faith the sum total of Christianity, or at least the basis and the zenith of its total structure? How can it be surpassed by anything else, even by love? Does Paul think of *pistis* here as a merely theoretical assent to true propositions in the way in which Cardinal Newman defines the nature of faith? Does he rank love higher than faith because it is not only such a theoretical attitude, but rather the very practice and living confirmation of faith? Does

he exalt love precisely because he thinks higher of practice than of theory? Does he assume that faith is more akin to knowledge and therefore less perfect than love?

Paul declares that faith sees the truth "through a glass, darkly"—in a mirror, not directly, not as the truth is in itself; faith is therefore as incomplete, as fragmentary as knowledge, however great the difference between the two attitudes may otherwise be. Faith appears in this rapturous vision of love as imperfect, because it cannot bring about the mystical union with God any more than knowledge can. Love alone succeeds in fulfilling the ultimate longing of the human heart. The lover alone is intimately and closely at one with the beloved; love alone accomplishes the miracle of bridging the gap that separates man and God, as it also unifies man and man. Love alone sees face to face, that is to say, it has the power to traverse the infinite distance which divides the sphere of sinful man from the abode of the Holy and Merciful God. In and through love the "divine-human encounter" is completed and made absolute. This seems to be the reason why Paul says that faith as much as knowledge and prophecy is outdone and surpassed by charity.

The same is true with respect to hope, and even on an increased scale. The man who merely hopes, possesses even less than the believer, the object of his hope. As long as he hopes, he cannot be entirely free from fear. And as St. John says (I Jn. 4:18), "There is no fear in love; but perfect love casts out fear . . . he that fears is not made perfect in love." The same can be said of him who hopes: he is not yet made perfect in love. Love by its very nature fulfills the desire of hope. When love

prevails, hope is outshone and surpassed. Uncertainty and imperfection are replaced by the certainty and perfect joy of possession.

Thus the superiority of charity may be set forth. Of course, in the theology of Paul, taken as a whole, the three modes of spiritual life are inseparable; they represent three perspectives of one and the same basic attitude, namely of man's response to the grace of Christ; sometimes they are summed up under the title faith, sometimes under that of charity. However, is it surprising, after all, that the great apostle of Jesus

Christ should have sung the ecstatic hymn of love? Biblical faith from the outset and throughout its development is grounded in love as the ultimate bond between God and man. There is *one* line from the commandment, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy strength," to the final simple yet majestic definition, "God is love." Seen from this angle, chapter 13 of the first epistle to the Corinthians represents the summit of the Christian message, as it also provides the best foundation of a sound Christian theology.

PRINCIPLES OF FAITH AND ORDER

By THORNE SPARKMAN

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This is the fourth in a series of Church Congress Syllabi on *Principles of Faith and Order*. The first two, by Father Williams and Dr. Wedel, appeared some months ago, and, like the statement of the Joint Commission on Approaches to Unity, have been available for long enough to have occasioned considerable discussion. In this paper the writer will present a point of view which he thinks has been much in the background of our unity discussions, but which has not often come forward to say its piece.

THE COMMISSION'S STATEMENT

This seems, on the whole, an objective and non-partisan exposition of the Chicago-Lambeth Quadrilateral and its implications. It is presented "as a basis for intercommunion, looking forward to organic federation with other Church bodies." It was submitted to Lambeth, and is intended as a statement on the basis of which we may conduct further negotiations with the Presbyterian Church in the U. S. A., or with any other interested Christian bodies.

The statement will not win the unqualified approval of all, or perhaps of any, Episcopal parties or groups, but it has great virtues. "In one sense it is not an original document, as it is expressed for the most part in tested language, taken from Anglican sources listed in the bibliography at the end. But this is its strength, not its weakness" (*The Living Church*, April 4,

1948). There are undefined points and ambiguities, but these are inherent in Anglicanism and should be expected. It breathes a strong desire for the unity of Christ's Church, and at the same time is strong in reiterating the four elements of the Quadrilateral as necessary to the life of a united Church. We could have expected nothing better than the way in which the value, importance, and place of the Holy Scriptures, the Creeds, the two great sacraments, and the historic episcopate are set forth.

It leaves unresolved certain differences and disputed points, as, for example, the recognition of ministers not episcopally ordained. To have done anything else would have been to have made the statement itself a battle ground. Rightly accepted and used it may bring us all to a new point of view from which these difficulties will be more easily dealt with. "It recognizes that Christian unity is not something new, to be achieved by a sort of collective bargaining between contemporary denominations, but is an attempt to recover one of the fundamental notes of the Church, by a return to the doctrine upon which our Lord founded his one Church, and to the fellowship in which the disciples continued steadfast" (*The Living Church*, April 4). Of this more later.

FATHER WILLIAMS

Father Williams' article deals with unity, faith, and order, in that sequence.

He rightly urges the necessity of common faith and order to organic unity. He emphasizes the importance of the real differences which divided the parts of the Church and which cannot be merely assumed to have disappeared. In some ways the differences in order are the most obvious differences between Christian bodies, but an accommodation in the matter of order can give no assurance of real organic unity unless we are at one in the faith. In any negotiations like those with the Presbyterian Church in the U. S. A. it seems certain that a more thorough discussion and assessment of real differences would make a valuable point of departure. Four ways in which a properly authorized ministry may be achieved are considered, with the frank admission that some are unsatisfactory, and the others, at least for the time, unacceptable. The final note is that even if reunion is in any particular instance not to be obtained immediately a frank and friendly consideration of differences is sure to be helpful.

DR. WEDEL

Dr. Wedel devotes his attention almost exclusively to the historical episcopate. He says rightly that our lack of satisfactory formularies handicaps us in unity discussions, but concludes that this difficulty we share with the early Church and that it may prove to be an unexpected source of strength. He makes much of historical pragmatism with a core of emphasis on unity and continuity. The root and meaning of episcopacy in history is briefly discussed, and also its practical and functional value, but the bulk of the paper is devoted to the doctrinal significance of the episcopate.

It is interesting and important that Dr. Wedel recognizes the impossibility of accepting the historic episcopate with no doctrinal implications, and on this score faults the South India scheme. The tone of the statements from evangelical sources is usually, "What's good enough for South India is good enough for us." He argues ably the importance of unity and continuity in Protestant thought and life, and urges the episcopate as the clearest symbol of the Church's unity and continuity, and its value as giving sacramental character to the structure of the Church. He considers the congeries of successions in the divided Church and contends that ecumenical Christianity involves the necessity of a single succession. The Church and the apostolic ministry are in principle inseparable. It is the historic episcopate alone which can be reasonably expected in a united Church to provide "a ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole Body." In a fine conclusion he says, "The argument for the practical value of the episcopate must, therefore, remain of subordinate significance. The essential nature of the episcopate consists in its powers as organ of continuity and unity in the church. This value may come to be seen as so great that the difficulties in the way of its acceptance in the ecumenical church may yield to solution. May episcopal order, in the meanwhile, repent of its past sins; may it be purified by submitting to the judgments of its Lord; and may it recover its true apostolic mission."

ESTIMATE OF THE PAPERS

The writer is grateful for these three papers. He expects the Commission's document to prove a quite usable statement on the Quadrilateral. He would hardly question a word of Father Williams' calm sketching of the relations between faith, order, and unity, and his contention that unity worthy of the name requires conditions to be fulfilled which seem not to have been fulfilled yet between Anglicans and Protestant Communion. And he is especially grateful for Dr. Wedel's urging of the theological implications of the episcopate, and his hope that it may come to be so highly valued that ecumenical Christianity may wish it because of its value, and not just because Anglicans won't come in without it. Any unity based on grudging "acceptances" will provide no proper fellowship in which people of differing traditions can live together fruitfully in a single way of life richer than any of the contributing streams. But this principle, illustrated in different ways in the South India scheme and in our own negotiations with the Presbyterians, is of broader application. Neglect of it seems to this writer to have caused the awkwardness and discomfort in which Episcopalians have found themselves since Cincinnati. It concerns the statesmanship, the grand strategy, and the tactics of unity negotiations, and if this paper can encourage more open discussion of it, some clearing of the air may result.

THE WRITER'S POSITION

Autobiographical material would have no relevance in such a paper as this, except that its writer seems clearly to have been chosen because of a position.

He has no other claim to appear in this series. He is a middle-ground churchman. He grew up in and has always ministered in parishes which are middle to low. He belongs to no group or club or party in the Church, but is one of the central churchmen who must number well over half of our people, and who have been conspicuously unvoiced in the period from Cincinnati to the present, except for the marathon of three minute speeches at Philadelphia. Intellectually and devotionally he is greatly indebted to Anglo-Catholicism, though the group point of view has often seemed parochial and partisan. He conducts services much more as Liberal Evangelicals do, and in many ways feels closer to them, but has seen little indication that the group has become more evangelical as a result of dropping "liberal" from their official title. These two wings of the Episcopal Church are its extreme and vocal elements, but neither, he believes, speaks for the body of the Church, and he would be sorry to see either able to control the Church's strategy or decisions in the matter of reunion. He has no desire to be "the voice of the middle," but regrets that the middle has had no strong voice which has been consistently and convincingly heard in recent years. Otherwise we might not be in our present state of confusion, embarrassment and jitters, where matters of unity seem too often the football of party politics.

SOME MODERN CHURCH HISTORY

The interpretation which follows is "from the middle" but cannot claim to be "by the middle." The Anglican Communion has been for a half century

and more seriously concerned with the sin of disunity. The Quadrilateral is the leading symbol of our concern. We stand between and hold common ground with Protestants on one side and the more ancient communions on the other. We have few peculiar or characteristic elements of faith and order. We practice the virtue of inclusiveness, though sometimes with pain and lack of charity. In the light of our own range and variety we are convinced that, with good will and trust, much more of unity in Christendom is possible. Episcopalians, like other Anglicans, have sought concrete results through conversations about unity with representatives of other Christian bodies.

THE DECLARATION OF INTENTION

In this process our Commission on Approaches to Unity reported at Cincinnati that they had talked as much as seemed profitable for the time with Lutheran representatives and asked to be continued by a resolution specifically mentioning the Northern Presbyterians. This was duly passed, with little attention to its precise form, and has been a bone of contention ever since. In spite of the fact that this series of negotiations was begun at the instance of the Commission, with no broad basis of special interest in the Convention or the Church at large, some have contended that the question of union was really settled by passing the resolution. Pressed to a logical conclusion, this attitude would seem to require our joining up with the Northern Presbyterians on terms acceptable to them. No one, to my knowledge, has argued that they are committed to joining up on whatever terms may be acceptable to us.

CINCINNATI TO PHILADELPHIA

Regardless of the wording of the resolution, this writer is confident that the men who voted for it (of whom he was one) intended it to have no such meaning. We approved discussions with the Northern Presbyterians, but did not vote to unite. In any event, there followed nine years of negotiations, union formulas appeared at intervals, rallies pro and con were held all over the country, mostly by members of our two extremes, and the Church weeklies reaped a rich harvest of articles. Anglo-Catholics begged for peace in our time, and Evangelicals urged that all history hung in the balance while we decided whether a few Episcopalians and a few Presbyterians should get together. The temperature rose steadily, and one began to feel that Evangelicals were for union on any terms, and Anglo-Catholics were against union on any terms. The middle people said little in print and no one knew what they would have said. In the judgment of this writer this uncertainty produced the temporizing at Kansas City and Cleveland, both active groups fearing to alienate the "independent voter" by forcing a decision. Meanwhile tempers and manners were not good.

PHILADELPHIA

Finally in Philadelphia the lid came off and the deputies spoke at great length. The action taken is on the record, the meaning of it is being debated, though it seems hardly debatable. The two reports of the Commission were received, with thanks to them and the Presbyterian representatives. The Commission was directed to prepare the statement on Faith and Order, which

they have prepared. This was to be submitted to Lambeth and to serve as a basis of further negotiations with our Presbyterian brethren or with any other brethren minded to negotiate. It was pointed out, by both Episcopalians and Presbyterians, that this action would be taken to be rude to the Presbyterians and to show that we did not support our own Commission. We were told that a vote for the resolutions adopted would be a vote against the proposed Basis of Union. The debate progressed, with dozens of three minute speeches. It was very long, very dull, very reassuring. The deputies clearly thought that the Commission had gotten out way ahead of the Convention and the Church, and onto a line which showed no promise. They were instructed to back up and start over again.

The action taken was awkward and embarrassing. There was no acceptable alternative. A good shot cannot be made from an unplayable lie. The proposed Basis of Union was unacceptable, and in the opinion of this writer the action taken at Philadelphia meant just that. Technically the Proposed Basis may be unfinished business. Actually it has been rejected. The middle spoke, and both extremes were surprised at what it had to say. In various ways and with a charming variety of accents it said that it thought unity was a fine thing but that the foundations must not be tampered with. It thought the Proposed Basis tampered with them. It is only one man's opinion, but this writer thinks that is what the middle said and he thinks the middle was right.

WHY SHOULD WE WANT UNITY?

In the life of the divided Church are elements of the authentic Christian tra-

dition, call it Catholic or what you will, possessed by some groups to a larger degree or more effectively, as part of an ethos, than by others. Any unity worth having will not be obtained by large or small trading about what I will give up in return for a surrender by someone else. We should want the lowest common denominator of all the good possessed by all the Churches, not the highest common factor of the things we hold in common. On paper it will always appear that the Catholic communions are getting the better of a bargain, if you are thinking about a bargain. No document on unity can put zeal or a passion for souls or Bible reading or stewardship in the same prominent place on paper which is rightly given to the elements of the Quadrilateral or any similar document. Without humility, a sense of sin, and a desire for the largest possible common Christian life we will never convince our brethren we are not trying to out-trade them, because we will be trying to out-trade them.

FAITH, ORDER, AND ETHOS

Faith and Order may be defined in a document to which two or several communions may assent, and yet each may have its own ethos quite distinct and characteristic. In union with us Protestants should gladly anticipate the enrichment of liturgical worship. We should hope to learn from them the joy of singing and the power of evangelistic preaching. Unity would improve administration, and it would allow us to show something more like a common front to the pagan world; but on any basis of present agreements and similarities, where each would give and receive as little as possible, it would be sterile. Faith and order live in the

ethos of the body. Whether by luck or good management or the grace of God, faith and order in the Anglican communion have been preserved in such form that on paper we seem to have much to give to a union with Protestant bodies and little to receive. But take a quick look at our life, and it is easy to see where it might be enriched by them. We have bishops who ordain, confirm, and administer, but, through their fault or ours, they fall short of what they might be as Fathers in God. We have and use the two major sacraments, but how? Baptism has been pushed into a corner. Our adult baptisms are as few as the number of unbaptized adults in the country is large. Repentance as a condition of baptism is prominent in the Prayer Book but not in practice. Our Eucharistic practice is nearer to being adequate, but only because baptism is so far from it.

We read the Bible in church, and not much anywhere else. It is too little preached. In one place it may be all mass and confession, in another it's all social gospel, with the broad base of Bible teaching apt to be lacking in both places. We have and repeat the creeds, but how far they are the faith by which we live is debatable. We preach more about the Church than about the Christ. We preach the Atonement regularly every Good Friday, but do we expect people to get converted? We are comfortable. We lack zeal. And we salve our consciences by condemning emotionalism. We could do with a lot more concern for plain people. They think we don't want them, and they must have gotten the idea somewhere. We are afraid to get down to brass tacks. Our Promotion Department may not be far from representing our usual methods

when it proposes to evangelize America by a series of radio plays, with a few sly words about religion inserted in the usual place for the "commercial." Considering our resources, we do poorly in the matter of money. We have more to teach than most, we stress growth and maturity, and our people won't go to Sunday School or anywhere else to be taught. A large Protestant congregation is apt to have as many adults in Sunday School as we have in many a diocese. Of our negro work I would prefer not to speak.

On paper we have a faith and order which are admirable. As living parts of an ethos, they show that in any unity, with Protestants or others, we have much to receive. Little of this feeling has appeared in our considerations of unity. This may be why they have appeared artificial to the "middle," which to this point has simply not been much interested.

PECUSA AND THE NORTHERN PRESBYTERIANS

Many of our most conspicuous lacks we share with our Northern Presbyterian brethren. So much so, that hardly any bilateral arrangement we might make in our time would be apt to be less enriching than this one. But in the event of such a union they would benefit most from the presence in the united Church of the elements of our Anglo-Catholic tradition: mass, confession, unction, the sign of the cross, reservation, genuflection, monks and nuns, the doctrine of apostolic succession. It is from these elements, and from others like them, that Presbyterians might expect enrichment. They are not all of Anglicanism, but they are legitimate elements and the source of a part of the

richness of our heritage. These are the things that Presbyterians, like most Protestants, have not got because they have not wanted them. Their practice of religion would be little enriched by association with the Anglicans who are most like themselves. Evangelicals seem to this writer to be unwise when they react sharply to the Commission's statement containing a reference to the Bonn agreement, and when they fault it for being "meaningful—in any full sense—only to Anglicans" (*The Witness*, May 20, 1948). In dealings with the Orthodox we should be sure that they know about *The Witness*. The *Living Church* point of view has less to give them.

On some point probably all parties to a union will have to change their minds, because some of our disagreements involve contradictions. But outside the area of contradictions, it is our differences, not our similarities, which hold the promise of unity. Any unity achieved before the recognition of this principle will be premature. It may be that the uneven appropriation of the elements of our own Anglican heritage makes us as yet unfit for any reunion. Tolerance, appreciation, appropriation—these mark the line of advance toward and within a unity.

REASONABLE EXPECTATION

The ultimate goal should govern both strategy and tactics. Such a goal must be at least intercommunion throughout all non-Roman Christianity and organic unity through a large part of it. The Orthodox, the Old Catholics, the Swedish Lutherans, must never be forgotten. Anglicans hold out hands two ways, and one kinship must not be allowed to destroy another. It would seem to be wise and prudent that Anglo-Catholics

should be to the forefront in discussions with Protestants, and that Evangelicals should be as prominent in similar dealings with Catholic bodies. Initial loss may make for final gain. We must not be submerged in a pan-Protestantism, nor dare we, with the responsibility of our strategic position, become merely a small Catholic sect. In this matter of the long view of Church unity, we must also bear in mind that non-Roman unity, while much, can never be enough. At present there seems no reasonable expectation of more than that. Yet infallibility can change its mind more expeditiously and gracefully than anyone else when it is expedient. Under God, the union of non-Roman Christianity might provide that expediency. With God all things are possible.

STAKE AND RISK

In any unity project, it is fair to ask whether the possible gain will justify the risks involved. Our present project with the Presbyterians, if brought to a conclusion, may well be against the best interests of unity in the long run. Piecemeal arrangements where there is great difference in ethos, as well as serious disagreement about formal faith and order, are sure to be difficult and dangerous. In any bilateral action the element of trading is almost sure to be unduly prominent. Presbyterians ought to get themselves together first, as the Methodists have done. These two, with perhaps a united Lutheranism and other bodies, might with the Episcopal Church form one great body of American Christians, unequivocally Catholic and Protestant. For such a considerable mass to receive, for example, the historic episcopate from us would not make them fear we

were trying to absorb them. There just aren't enough of us. And in such a body confirmation by bishops might be embraced on its merits with less pain than would be present in any bilateral agreement. The five minor sacraments might be thought of and used in such a body much as they are among us.

CONCLUSION

The desire for unity in Christ's Church must be a desire for maximum enrichment, not for minimum agreements. The most recent effort of the Episcopal Church has been defective in both motive and method. It has had all the bad marks of apathy, awkwardness, and ill temper. This effort has come to what looks like a dead end, but the cause of unity must not be left there. God wills the unity of the Church. We must not stop trying because we have failed once. Those most opposed to the Proposed Basis must not conclude that an adequate basis cannot be found. Those most in favor of it must not think the Episcopal Church has betrayed the cause of unity by failing to approve one particular project. And most of us must be concerned in the matter more than we have been in the past.

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For Discussion:

1. Discuss the importance of ethos in evaluating formal faith and order.
2. What are the goals, the advantages, and dangers in uniting communions which do not possess a common ethos?
3. Should strategy and tactics be framed in terms of a Highest Common Factor or a Lowest Common Denominator notion of unity?
4. Evaluate the history of our negotiations with the Presbyterian Church in the U. S. A.
5. What is the present status of the Proposed Basis?
6. Are we in the Episcopal Church sufficiently at one among ourselves to be ready and fit to unite now with other bodies?
7. What have we to contribute to such a union and what do we need to receive from it?
8. What advantages and disadvantages are inherent in bilateral negotiations?
9. Which "next steps" would help most to forward the union of non-Roman Christianity in the U. S. A.?
10. Why have so few Episcopalians been vitally interested in union with the Northern Presbyterians, and how can more interest in unity be inspired?

PREACHING THE CHRISTIAN YEAR

II. THE CHRISTMAS MESSAGE

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Lector benevole! In the April 1946 issue of this REVIEW (Vol. XXVIII, no. 2) appeared an article entitled, "Preaching the Easter Message." A number of readers having asked for articles on the other festivals, I shall try to produce a series under the general title, "Preaching the Christian Year." But let me say in advance that it is no part of my purpose to provide sermons ready-made, nor even materials for sermons! All that I hope to do is to discuss, from the point of view of New Testament theology and exegesis, some of the questions that relate to the great festivals—questions which ought to be faced by the preacher, but which are sometimes either left unanswered or not even raised. I think our sermons would be better if we faced them: though it does not follow that every problem pondered or wrestled with in the study must provide the substance of next Sunday's sermon. The artist does not say, "Here is a problem—in perspective, or composition, or color—and this is how I solve it." The engineer does not say, "The problem of this structure—this bridge, or tunnel, or machine—is so and so; and this is how to solve it." The problems are faced in advance, and then the artist and the engineer proceed with their creative task. So in preaching: we ought to solve our problems in advance, get our ideas straightened out, our convictions clarified, our understanding of the faith made articulate—and then preach, not the problems or their solution but the gospel, the message of salvation, the divine proclamation with which we have been entrusted. But if the problems are not solved in advance, the picture may be in false perspective, the colors may clash, the composition may be two pictures (or one and a half!) in one; the bridge may buckle when weight is put upon it (or even by its own weight!); and the sermon may likewise fail. *Verbum sat sapienti!*

The festival of Christmas is the great yearly celebration of the Incarnation, as

Easter is the annual celebration of Christ's Resurrection.¹ Not that the festival stands isolated: the Annunciation points forward to it, from a distance; the Advent season leads directly to it;² Holy Innocents' Day, the Purification, and other festivals are related to it. In fact the whole Christian Year emphasizes one aspect or another of the great central doctrine of our Christian faith. In one respect, Easter celebrates the completion of the Incarnation: "God became man that we might be made divine"—

¹ Cf. ATR 28 [1946] 53-59.

² This is the true significance of Advent, not the eschatological hope. See Ludwig Eisenhofer, *Grundriss der Katholischen Liturgik* (3d ed., Freiburg im Br., 1926), § 39, pp. 149-153. The earliest evidence for the observance of the Christmas festival is from Roman chronographers for the year 354. The significance of the observance was obvious, in view of the Arian controversy—this festival celebrated the Incarnation of God the Son, no creature but the Only-Begotten from all eternity. The rapid spread of the observance was also connected with the revulsion against Arianism. It was little more than the appropriateness of the time (winter solstice, the beginning of the new year, and related ideas) which the pagan parallels provided. (Though see Bp. Parsons' and Dr. Jones's account of Duchesne's theory in *The American Prayer Book*, 1937, p. 76.) It was only after the establishment of Christmas that the period of preparation—eine kirchliche Vorbereitungszeit—was provided, and this centered upon Christ's *Adventus*, at first (as was natural in view of the special interest of the times, just noted) meaning the "first" advent, and only later the "second advent", with all its eschatological associations.

Thou hast raised our human nature
 In the clouds to God's right hand;
 There we sit in heavenly places,
 There with thee in glory stand.
 Jesus reigns, adored by angels,
 Man with God is on the throne:
 Mighty Lord, in thine Ascension
 We by faith behold our own!

The purpose of the Incarnation was fulfilled when our Lord shattered the bonds of death, and bearing our human nature—but our human nature now transformed and transfigured—rose triumphant and entered upon a new level of existence, viz. the divine, from whence he had come. Thus the Christian Year, like the atom, like the universe itself (according to some physicists), has more than one "center." But its *chief* center is the doctrine of the Incarnation: and this is also true of Christian doctrine as a whole, as Anglicanism has generally maintained (our theology is "Incarnation-centered" rather than "Atonement-centered" or "Resurrection-centered"). Even the Scotist theory, viz. that the Incarnation would have taken place even had Adam not fallen (i.e. even if human nature had never been infected by sin), has found numerous Anglican supporters.

The preaching of the Christmas message, accordingly, has its central theme ready provided: it is the Incarnation of God the Son, "who for us men and for our salvation came down from heaven, and was made man." Though the historical beginnings of the Christmas observance do not go back earlier than the fourth century (see the note above), the *theme* certainly does. In the Gospel of St. John, the basic principle is announced like an overture with trumpets in the first chapter, after which the whole life of Christ upon earth is interpreted from this point of view: the

seven great "signs" or epiphanies of Christ's "glory," the farewell discourses with their theme, "Now I return to Him that sent Me" (16:5), the growing solemnity as Christ's "hour" draws near, the tragic Passion Narrative, the glorious good news of the Resurrection—the whole Gospel of John is the Gospel of the Incarnate One. But even earlier, in St. Paul, the doctrine of Christ's choice of the way of lowliness and obedience is carried back to his "preëxistent" state: the "mind" that was "in Christ" was his from the very beginning (Phil. 2:5). To illustrate this, Paul uses an age-old myth, the revolt of the angels, for the background of Christ's self-humiliation. In contrast to the Titanic heavenly powers (Satan? Hesperus? Lucifer? "Wormwood"? the Titans of Greek myth? or "the angels which kept not their first estate"?—see Jude 6, I Enoch 6-16)—in contrast to these rebellious cosmic spirits in the distant pre-history of the heavenly world, Christ's obedience and self-renunciation were rooted in the very core of his nature.

(a)

For though he lived a divine existence [i.e. as a divine being, only a little lower than God; so the ancient myth pictured the "sons of God"],

He did not reach out to seize equality with God [as the rebel angels did, aspiring to seize the throne of the Most High; *harpagmon* cannot be meant to suggest the story of Adam's Fall, in spite of the language of Gen. 3:5, "Ye shall be as God . . ."—though there were speculations which made Adam a cosmic figure],

But he emptied himself [or "impoverished himself," i.e. humbled himself, made himself of no account, stripped himself bare even of the prerogatives that were rightly his, as Son of God],

*And took the form of a slave,
 And was born in the likeness of men.*

(b)

*Then finding himself in human form
He [still further] humbled himself,
And became obedient, even unto death [i.e.
even to the extent of dying],
Even death on a cross.*

(c)

*Therefore God has highly exalted him,
And has bestowed on him the name [Kyrios,
Lord] which is above every name,
That at the name of Jesus every knee should
bow
In heaven and on earth and under the earth,
And every tongue confess that Jesus Christ is
Lord,
To the glory of God the Father (Phil. 2:6-11).*

In all essentials, even the Creed of Chalcedon does not go beyond this creed-like passage in St. Paul! It may originally have been a hymn (see Martin Dibelius's commentary and three excursus in the *Handbuch zum N. T.*, Vol. XI, 3d ed., 1937, pp. 71-82; see also Ernst Lohmeyer's *Kyrios Jesus*, Heidelberg SB, phil.-hist. Kl., 1928, noticed in A.T.R., Vol. XI, p. 91). Or it may be only a passage in which (as in I Cor. 13 and elsewhere) St. Paul breaks into rhapsodic prose—as the Old Testament prophets often do: prose that is poetic in quality, and almost in structure, since the lines *begin* to form, and if metre had been instinctive with Paul metre likewise would begin to appear. But whether hymn or creed or only one more of those sublime passages in St. Paul where the author's imagination leaves the pedestrian earth and soars aloft, the essential teaching is the voluntary self-renunciation, self-abnegation, which not only characterized the earthly life of Jesus but belonged to his whole existence, even to his divine state of being before the Incarnation. Not all of the New Testament is on this high level of

Christology. There are passages that imply (they do not state) the later theory of adoptionism. But along with this may be placed other passages, like the opening verses of Hebrews, or the opening verses of Romans or of First John—as well as the whole of the Gospel of John.

It is on this high level that the theme of the Christmas message should be handled, since Christmas is the festival of the Incarnation. Much of our actual preaching, it is to be feared, does not attain this height. Some of us take the opportunity to review the state of the world—in advance of the newspapers on December 31—or to stress the jolly pagan virtues (they are that!) of generosity, good cheer, social fellowship, and warm kindly feelings—with ample reference to Charles Dickens. So far, so good: but we somehow miss the tones of that majestic angelic song which rings across the ages from Bethlehem's plain:

*Glory in the highest to God,
And on earth peace,
Good will to men!*

It is a message—like all angelic proclamations in the Bible—from God to men. Luke, who wrote the verse, no doubt had in mind the language of the inscriptions and of the poets (and even of Chambers of Commerce in the Province of Asia!) hailing the birthday of the emperor Augustus as the beginning of the new age and its announcement as the "glad tidings" (*euangelion*) of peace upon earth after the terrible last two centuries of the Roman Republic. As Melito of Sardis and other Fathers were to hold, the synchrony of the birth of Christ and the reign of Augustus was no accident: Christ is the true King, and *his* birth inaugurated the era of

peace upon earth, for God is concerned with this world as well as with the one above (see the fragments of Melito's Apology—*Biblidion*—addressed to the emperor Marcus Aurelius, in Eus., HE 4.26.5–11, esp. §§ 7–8; E. J. Goodspeed, *Aelt. Apologeten*, 307f.; ANF 8.758). The emperor did not inaugurate this new era; he was only God's agent, whose Son was about to be born into the pacified world thus prepared for his coming.

The modern humanistic version, "peace among men of good will," is impossibly trite: world-peace will come when all men agree to live peaceably! Instead, the "good will" (or *bona voluntas* of the Vulgate) is *divine* good will, *eudokia*, i.e. God's benevolence, "good pleasure," the state of being well-disposed, "well-pleased." The R.S.V. comes closer to it with the rendering, "on earth peace among men with whom he is pleased"—though it should probably have a comma after "men." For it is not only the saints but all men who are the objects of God's good-will ("the goodness and loving kindness of God our Savior, his *philanthropia*, love for man," in Titus 3:4). It is true, the MSS. and versions differ at this point:

"on earth peace and to men good will": Syriac.

"on earth peace, to men of good will": Itala, Clem. Vulg., Lat. tr. of Irenaeus, etc.

"good will to (or among) men": Koiné, Thêta, Bohairic, Origen (in part), Eusebius.

"among men of ['His' understood?] good pleasure": B* S* D etc., Latin, Gothic, Lat. tr. of Iren. (see above), and the Latin Fathers generally.

The trouble came in with the *bona voluntas* of the Latin translation, which, to give the full sense of *eudokia*, should have rendered it "*bonae voluntatis suae*."

We likewise miss the tones of the angel's song in some of the popular modern carols. Beautiful lullabies, fit for singing to Christ's little ones, they truly are—but in church? Or as acts of worship? How different are the old, rich, hearty carols—not in the least sentimental, though full of real sentiment! For example Bp. Myles Coverdale's *Christmas Hymn* (he was the Bible translator, and the hymn is based on Luther; the words have lately been set to gorgeous music by R. Vaughan Williams):

Now blessed be Thou, Christ Jesu;
Thou art man borne, this is true;
The aungels made a mery noyse,
Yet have we more cause to rejoyse.

Kirieleyson.

Of course one would not dream of forbidding carols, or the crèche, or the Christmas tree, or the sweet legends that have grown up about the festival—all of which make it supremely the children's feast, and give it such endless appeal to the childlike in Everyman's heart, however adult and disillusioned he may be during the rest of the year! But we should take care that the *real* meaning of Christmas is not lost in the midst of all this (largely secular) celebrating. And the Christmas sermon is our opportunity to stress that truth—let us not overlook it. The adoration of the Child, as the symbol of all human childhood, is really *not* the heart of Christmas. The Christmas Message, to be true, must be grounded upon the theology of the Incarnation: though that of course means something more than the dull recital of two or three pages from one's favorite treatise on dogmatic theology!

BOOK REVIEWS

Die Gleichnisse Jesu. By Joachim Jeremias. Zürich: Zwingli-Verlag, 1947, pp. 119. 9 Swiss francs.

Dr. Jeremias, who is now professor in Göttingen, has produced a little book that deserves to rank with Jülicher's *Gleichnisreden Jesu* and B. T. D. Smith's *Parables of the Synoptic Gospels*. His viewpoint, as one might expect, is somewhat different from that of his predecessors. He criticizes Jülicher for interpreting the parables as wisdom literature consisting in broad and general ethical maxims, and remarks that Smith is skilful in getting at the historical background but deficient in theological exegesis. He finds C. H. Dodd's *Parables of the Kingdom* brilliant and suggestive but his concept of the Kingdom of God too one-sided.

After a brief survey of the literature, Jeremias gives examples of how, by using form-critical methods, it is possible to go "From the Primitive Church Back to Jesus." His conclusions are as follows: (1) Many parables which in the gospels appear to be addressed to the Christian Church were originally spoken to opponents or to the crowd of hearers. Indeed, most of the parables are Jesus' justification for the fact that God has sent the Good News to outcasts and sinners and not to the "righteous." (2) Most parables were originally eschatological, but the Church's writers adapted them for use as general moral instruction (*paraenesis*). (3) The early Church was primarily concerned with missionary propaganda, and the great problem which it had to face was the delay of the Second Coming. The parables were expanded and reinterpreted on the basis of this situation. (4) Parables found in the special Lucan material contain no allegorical touches. These are very close to the actual words of Jesus, who employed no allegory. The early Church interpreted practically all the parables allegorically, thus shifting their meaning considerably. (5) The meaning is also altered by the framework which the evangelists and their predecessors supplied. The little proverbs at the end, which make the parables "paraenetic," were added in the course of tradition, though often they consist of genuine words of Jesus out of other contexts. But

some of the introductory formulae, particularly those which employ the dative, are genuine.

The third section is on "The Message of the Parables of Jesus." This message, Jeremias believes, was: that the day of salvation has come, and the Good News is directed to the poor and despised; it includes the severest warnings to repent in view of the coming crisis, for men must repent, humble themselves as little children, renounce sin, and obey unreservedly. Then, too, there are parables dealing with discipleship, and here the emphasis is on the joy of discipleship and the ethic of forgiveness and outgoing love. Other teachings of Jesus portray the glory of the coming age, and there are four parables of contrast (Mustardseed and Leaven, Seed Growing Secretly and Sower), which emphasize the certainty of the Kingdom's coming. The book concludes with a brief section on Jesus' parabolic actions.

Jeremias' work is noteworthy for the judicious use of his Aramaic learning to distinguish early materials, for his sound and conservative use of the *formgeschichtliche* method, and for dozens of penetrating exegetical comments. His emphasis on eschatology and on the polemical purpose of the parables may at times be a little one-sided. One questions whether the quality of childlikeness that our Lord praised was nothing more than humility, and the contrast Jeremias draws between the parables of the Mustardseed and Leaven is a bit too subtle. Subtle also is his contention that, according to Jesus, God justifies the poor now, and the merciful at the Last Judgment. But the book is brilliant, fresh, and refreshing. We hope that it will be translated into English. Students and clergy would find it readable and helpful.

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A History of Christian Thought. By J. L. Neve. Philadelphia: The Muhlenberg Press, 1946, 2 vols., pp. xvii + 344, xv + 349. \$7.00.

Professor Neve of Hamma Divinity School, Wittenberg College, was one of the leading scholars of American Lutheranism. His earthly labors came to an end on August 12, 1943, a

few days previous to the completion of Vol. I; but his able colleague, Professor O. W. Heick, who had already contributed the chapters on the Middle Ages and on Catholicism to that volume, continued and completed the work. Vol. II is by Prof. Heick, with contributions on Post-Reformation Developments and on the first fundamental steps into the modern age by Professor Neve. Thus the work follows the continental tradition: Vol. I is *History of Christian Doctrine* (on the view followed by the classic historians, Harnack, Loofs, Seeberg, and others, that Christian *dogma* reached its final stage at the Reformation), while Vol. II is *History of Protestant Theology*. Indeed, the primary author (Dr. Neve) writes modestly that his work was intended only as a stop-gap until a new edition of Seeberg could be prepared. But it is much more than this. It is a well-articulated compendium of the doctrinal and intellectual history of Christianity, coming down to the present day, and organized in such a way that the student will obtain a clear grasp of the leading movements. There are good bibliographies. There is excellent criticism of theological views, naturally from the Lutheran standpoint. For example, the criticism of Barth in Vol. II, pp. 178f:

"Like Kant, Barth limits revelation to the sphere of reason; nature and history are meaningless to him. As with Schleiermacher, theology to him is identical with soteriology. With German Idealism he shares the mystical, unhistorical conception of the time-eternity relation. Consequently, sin is for him more a sort of fate than personal guilt. With Ritschl he shares the Neo-Kantian agnosticism as to our certainty of the metaphysical. In this surrender of the historical to skepticism, he is in keeping with Bousset and Troeltsch. At heart he always has remained a Reformed theologian: *finitum non est capax infiniti*. This Reformed position is evident everywhere, in his teaching concerning revelation, the Incarnation, the means of grace, and in his inability to distinguish properly between the Law and the Gospel. With all his emphasis on Luther and Calvin, he comes painfully short of Luther's conception of faith as *fiducia* (trust). His conception of ethics is, as in the case of Kant, coldly formalistic. Not without good reason has it been said that Barthianism is a system without an ethics" (p. 178).

This seems to us to measure the defects of that school quite fairly, and we would like to call attention to the points in this criticism, especially since many students now incline to identify

Barthianism with orthodoxy—not only with neo-orthodoxy but with the older thing, the original orthodoxy of the Catholic Church.

Anglicanism does not occupy many pages in the work—it does not occupy many in most *Histories of Doctrine*, for the reason that the genius of Anglicanism is not primarily doctrinal or systematic but practical, liturgical, even philosophical—but with a philosophical interest that embraces much more than logic and metaphysics, and infiltrates every area of humane learning. As Abp. Temple once said, when someone inquired who is the founder and theologian of Anglicanism, comparable to Calvin and Luther, "Our theologian is Plato!"—Unfortunately the initials of many Anglican theologians have got misprinted (as on pp. 230, 253).

The appraisal of the Oxford Movement (II, 213) is interesting—and fair. Its importance is "in the realm of practical religion." It produced the World Conference on Faith and Order. It centered English theology in the Incarnation. Its theological methods were "scholastic, pre-critical, and pre-scientific." "It revived a sense of worship, which has borne rich fruit. . . . One of its finest features is the social passion which it infused into the life of the Established Church." But it went beyond the bounds of Protestantism (if Justification by Faith be the criterion) and left the Thirty-nine Articles and the Reformation behind it.—Much of this criticism is just, but some points need correction. The Reunion Movement is not solely the result of the Oxford Revival—Anglicanism has always been interested in reunion, and trying to find the right formula for it. The social passion in Anglicanism owes as much to the Evangelicals—indeed the Oxford Movement itself was in their debt (as Newman himself acknowledged). And English theology has always, we might say, found its center in the doctrine of the Incarnation, rather than in the Atonement or in Justification; while its affiliations with Greek theology are age-old, and long antedate not only the Oxford Movement but also the Reformation. Indeed, it would be hard to explain the Oxford Movement itself without recourse to the traditional Anglican interest in, and enthusiasm for, the Greek fathers.

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